

The University of Chicago

NOTES ON SOME BLOCKS FROM
THE EXCAVATION OF
MEDINET HABU

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVISION OF THE
HUMANITIES IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF ORIENTAL LANGUAGES AND LITERATURES

1939

By
BURR C. BRUNDAGE

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NOTES ON SOME BLOCKS FROM THE
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The five blocks published here were found by the Architectural Survey of the Oriental Institute of the University of Chicago while engaged in uncovering the plan of the temple complex of Medinet Habu, just across the river from Luxor.

Concerning the place where they were found I have indicated this by using Dr. Uvo Hölscher's grid system for the Medinet Habu area.¹ Three of the blocks, however, came from a storeroom in the temple which is here called the Magazine.² Here had been deposited from earlier excavations a great number of unsorted blocks, some from outside the Medinet Habu area, but most of them apparently from within the enclosure walls. All the vital data concerning this class of blocks have either been lost or are not available to me.

I have not worked from the actual blocks, but from photographs. Sometimes a photograph would have no scale attached, in which case I have had to omit the dimensions from discussion. When other data are missing from the section headings, it is because such information was either not available or was too uncertain to mention.

¹Cf. U. Hölscher, The Excavation of Medinet Habu, Vol. I, General Plans and Views ("The University of Chicago Oriental Institute Publications," XXI [Chicago, 1934]), Plates I-XV.

²Room IX in plan on page 186 of B. Porter and R. Moss, Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, II: Theban Temples (Oxford: Clarendon Press, 1929); Room XIV in Hölscher, op. cit.

I

Material: sandstone; dimensions: width, 1.55 mm.; height, .45 m.; provenance: quay in front of High Gate; technique: careful; date: 19th dynasty; preservation: good.

Translation

(1) The father of the royal mother, (2) the lieutenant, Reya, (3,4) of the chariotry. (5) The mother of the royal mother, (6) [T]uya.

(Horizontal line on the shrine) . . [User]-Maat-[Re] Setep-en-Re.

(Vertical line on the shrine) The good god, Lord of the Two Lands, User-Maat-Re Setep-[en]-Re

Notes

In the second, third and fourth lines we have a personal name interpolated between a title and its dependent genitive according to New Egyptian usage.¹

The initial consonant of the woman's name in the sixth line is lost in a lacuna, only a bit of it surviving, a horizontal scratch above and to the left of the spiral. We might consider this as part of the  sign. Yet paleographically the name might just as well be ,  or some such, as Dr. Keith Seele has suggested to me. Inasmuch as we have only a trace there can be no certainty. We know, however, that the name Tuya (Tuya and variants) was common at this period, not only among individuals but in the royal line as well. Ramses II for instance had, among his many children, two daughters, one named  and the other .² The mother of Ramses was Tuya. Back in the eighteenth dynasty we know of two women connected with the royal line who bore names somewhat akin: Ti, the wife of Amenhotep III; and Ti, the queen of the ephemeral pharaoh Eye. These last may not be telling instances, but in the absence of others, the presence of the name in the nineteenth dynasty has led me to reconstruct the name on this block as Tuya.

Figured on this block are the upper portions of three figures: their height relative to the shrine at the left would indicate that they are standing. The name of the first person has been lost. The second person, a man, is called "the father of the royal mother, Reya, lieutenant of the chariotry." The third person, a woman, is called simply "the mother of the royal mother,

¹A. Erman, *Neuägyptische Grammatik* (Leipzig: Wilhelm Engelmann, 1933), p. 84.

²W. Spiegelberg, "Ostraca hiératiques du Louvre," *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XVI (1894), 64-67.

[T]uya." Behind her appears the edge of a small shrine bearing the cartouches of Ramses II. There can be small doubt therefore as to the identity of the royal personage inferred in the preceding inscription.

Most probably this block belonged to a middle or lower register; had it been situated at the top of a wall, we should have expected the sky symbol, a narrow band drawn across the top. This would certainly appear if this block came from the top register of a temple wall. From the photograph the block appears too thick and massive to have come from a tomb. Dr. Seele believes the block may have come from the Ramesseum or from a small temple, now completely demolished, devoted to the mortuary service of the royal family.

From the Stele of the Year Four Hundred¹ as well as the two seated statues of Pa-Ramses found in Karnak² it is evident that the nineteenth dynasty stems from a line of military commanders who held their commissions during the latter part of the eighteenth dynasty. Some scholars in the past have assumed that the line was legitimized by marriage with women of royal blood. From the evidence of our block we can now affirm that such at least was not the case as regards the marriage of Seti I and Tuy, the parents of Ramses II.

Seti I had married, probably before he came to the throne, the lady Tuy, mother of Ramses II. Our block for the first time gives the names of her parents. Her father Reya was merely an army officer, while her mother [T]uya bears no distinguishing

¹K. Sethe, "Der Denkstein mit dem Datum des Jahres 400 der Ära von Tanis," Zeitschrift für Ägyptische Sprache und Altertumskunde, LXV (1930), 85-89. P. Montet, "La stèle de l'an 400 retrouvée," Kemi, IV (1933), 191-215.

²G. Legrain, "Au pylone d'Harmhabî à Karnak," Annales du service des antiquités de l'Égypte, XIV (1914), 13-44.

titles at all. It is of interest to note that Ramses II was thus descended from humble stock, not only on his father's but his mother's side as well, and that both bear witness to the exclusively military origin of the dynasty.

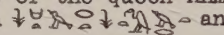
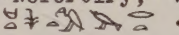
II

Material: limestone; dimensions: width, .22 m.; height, .79 m.; provenance: magazine; technique: excellent; date: 18th dynasty; preservation: fair.

Translation

Great royal wife and royal mother, the one united to the beauty of the White Crown, Teti-Sheri

Notes

The wr-bird, though it follows only the second title, is to be understood with the first as well. This is evident from two inscriptions of the queen Ahmose-Nefertiry,¹ where the title is written  and .

This block is the upper fragment of a door jamb inscribed with the name and titles of the seventeenth dynasty queen, Teti-Sheri, grandmother of Ahmose I. The origin of the block is unknown. It might conceivably have come from her private residence, assuming that she had one in the Theban district. More probably it comes from her tomb or from a chapel connected therewith. All of her known titles appear on this one block.

We know of Teti-sheri's tomb from written evidence only.² It is the  mentioned on the Ahmose stele of Abydos³ as being

¹Aegyptische Inschriften aus den Staatlichen Museen zu Berlin (Leipzig: J. C. Hinrichs, 1924), II, 58, 174.

²From her tomb surely comes the famous pair of seated statues, one now in the British Museum (M. Murray, "Queen Teti-Sheri," Ancient Egypt, XIX [1934], 6) and the other in Cairo (H. Gauthier, "Monuments et fragments appartenant à l'Institut français d'archéologie orientale du Caire," Bulletin de l'Institut français d'archéologie orientale, XII [1916], 128-130). All that we know of this queen is to be found in H. Winlock, "Tombs of Kings of Seventeenth Dynasty at Thebes," Journal of Egyptian Archaeology, X (1924), 246-248. On this sketch is based his admirable chapter in W. Brunton, Kings and Queens of Ancient Egypt (London, 1924), pp. 45-50.

³P. Lacau, Stèles du nouvel empire, Vol. I ("Catalogue

located in the Theban nome. It is permissible to look for this tomb in or near the Valley of the Queens, as we know that this valley was being utilized already at the end of the seventeenth dynasty as a burial place for women of royal connection.

III

A. Material: sandstone; provenance: F/G9 (grave of Harsiese); technique: careful; date; Ramses II; preservation: very good.

B. Material: sandstone; dimensions: width, .68 m.; height, .48 m.; provenance: magazine; technique: careful; date: same; preservation: excellent.

C. Material: sandstone; dimensions: width, .42 m.; height, .56 m.; provenance: magazine; technique: careful; date: same; preservation: poor.

Translation

III A (upper register) (1) . . . feast of every day, for the ka of the Osiris, the overseer of works on the House of User-Maat-Re Setep-en-Re in the estate of Amon (i.e., the Ramesseum), Amonemonet, justified. (2) . . . milk and everything good and pure for the ka of the Osiris, the chief of police, Amonemonet, justified. (3) . . . excellent and all honors for the ka of the Osiris, the lieutenant of the army, Amonemonet, justified. (4) . . . him on the west side of Thebes for the ka of the overseer of works on all the ro[yal] monuments, Amonemonet, justified.

(lower register) (1) The Osiris, the oversee[r of works on] (2) the House of User-Maat-Re Setep-en-Re [in the estate of] (3) Amon, the chief of police, Amonemonet, justified.

III B. (1) The Osiris, the chief of police, Amonemonet, justified. (2) Words spoken by Hapy: I have come that I might be your protection. I have tied [to] (3) you the ends of your limbs (i.e., joints). I have given to you your flesh and your members. (4) I have given to you (5) your head forever. (6) [The Osiris, the chief of police, Amonemonet, [justified].

III C. (1) [Amon]emonet, justified. (2) [Words spoken by Anubis:] Descend! O my mother Isis. Come (3) in order that the bandages be taken off me forever and ever. (4) The Osiris, Amon- (5) emonet.

Notes

The texts throughout very clear. We might mention here the

général des antiquités égyptiennes du Musée du Caire," Vol. XLV [Cairo, 1919]), Plates II and III.

interesting use of the stroke for the first person singular suffix on blocks B and C.

Instead of  at the end of the text on block C, the eighteenth dynasty royal sarcophagi have ,¹ which presumably means: "Cause that I function."

Block III A is a door jamb which has been broken off at the top. The main inscription consists of four vertical columns of hieroglyphs with an indefinite amount lost above. The bottom register shows a seated man holding a reed and two flowers in his hand. Before him is an offering table, and above this a repetition of some of the man's titles. The block has been neatly sawn down the right-hand side, probably by the builders of the grave of Harsiese for use in the walls.² Block III B has been irregularly broken on all sides but the top where the original edge still remains. At the right can be seen the fore part of the god Anubis crouching on his shrine. Opposite him is the baboon-headed Hapy reciting his appropriate spell. Block III C is very irregular, showing, however, original edges at top and bottom. It is a repetition in reverse of the same type of scene as that on the block above. The standing figure is that of Anubis.

It is apparent that blocks B and C belong together. W. F. Edgerton has offered the tentative suggestion that they might be fragments of a sarcophagus. To my mind this is unlikely. On both blocks we have a clear-cut top edge, with the inscription running right up to that edge. In all the sarcophagi known to me, the vertical columns are capped by a horizontal line of inscription. Yet there could have been no such horizontal line on these blocks.

Rather I believe that they belong to the tomb of Amonemonet and that in fact they formed part of a bottom register along a

¹W. Hayes, Royal Sarcophagi of the XVIII Dynasty (Princeton University Press, 1935), p. 197.

²Hölscher, op. cit., p. 36. Harsiese seems to have been as great a vandal as some of the kings preceding him. His sarcophagus was stolen from the tomb of Hentmire, the wife of Ramses II. In addition he pillaged many blocks from the first palace of Ramses III at Medinet Habu for use in his tomb.

wall. Block C, with its vacant space below the text, tends to uphold this view. On an Egyptian tomb wall such a horizontal band, virgin of decoration, could only occur between the floor and the bottom register. If this is correct, then these two blocks are undoubtedly to be located in the burial chamber itself. Such texts do, however, occur commonly on sarcophagi. They are spells concerned with the actual mummy and were intended to keep it from decay and vandalism.¹

We have spoken of these three blocks as coming from the tomb of Amonemonet, but where this tomb is we do not know. It is at least suggestive that the three dated high-priests under Ramses II, spanning the entire sixty-seven years of his reign, were all buried in Dra Abu'l-Nega.² Amonemonet was the son of Wenennefer, a high-priest under Ramses II. It would thus seem logical that Wenennefer as high-priest was also buried in Dra Abu'l-Nega, as well as his son Amonemonet. Indeed this section of the Theban necropolis contains more Ramesside burials than any other, excepting of course the specialized group of tombs at Deir el-Medineh.

Amonemonet's titles all lead us to suppose that he was an important and influential man, not only in his own right, but also through the prominence of his family, the most distinguished member of which was the high-priest of Amon, Wenennefer, his father.³ The three blocks published here are all of superior workmanship, such as we would expect from a person of Amonemonet's station.

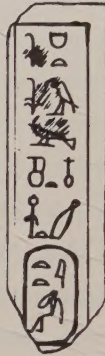
¹When one extends the texts and scenes from the sides of the sarcophagus to the walls of the burial chamber (which is my contention in the case of these two blocks), it seems probable that the same orientation will be observed. Theoretically then, both of these blocks will have been on the east wall, with Hapy to the north of Anubis; cf. Hayes, *op. cit.*, Plates XXIII and XXIV.

²Nebwenenef, tomb 157; Bakankhonsu II, tomb 35; Rome Roy, tomb 283.

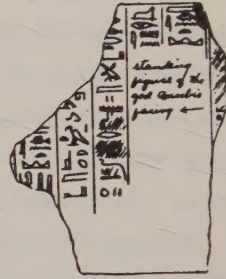
³H. Brugsch, *Thesaurus Inscriptionum Aegyptiacarum* (Leipzig, 1884), V, 951-957. G. Reisner, "The Vicetoys of Aethiopia," *Journal of Egyptian Archaeology*, VI (1920), 45-46.



I



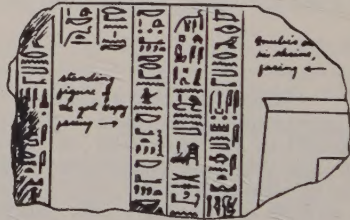
II



III c



III A



III b

